happiness and crowded misery, the proofs both of the goodnes
and severity of God.

But why does God inflict this misery ? Let us look to the othe
phenomena, and inquire if they can yield us any light

2. It would be vain to deny that man is allowed a large shar
of liberty. He feels it, he enjoys it, he uses it, and he abuses i
He is endowed 'with godlike powers—a memory that enable
him to live the past over again, an understanding admitting c
great and indefinite improvement, a fancy fluttering amon
pictures richer than any realities., an imagination which stretche
away into the infinite, and a heart of such wide desires that th
whole world cannot satisfy them.—Then he is placed in a positio
affording room for the exercise of his faculties, he has a field c
action broader than he can occupy, and the means of exerting th
mightiest influence. There are persons who, when they contenc
plate these facts, delight to speak of the dignity of man's natur
and position. He is a god, they conclude^ is so honoured by th
supreme God, and should be so honoured by us. Dr. Ohannin
is the most eloquent representative of this class of writers, wh
would have us to look on human nature with unmingletl feeling
of pride and satisfaction, and who represent all who speak c
mankind as degenerate as being the greatest enemies of the race.

But the picture, however pleasing, is not consistent wifchothc
and palpable facts. If man has much freedom allowed him, h
is also put under innumerable restraints. His mightiest undci
takings often end in confusion, or in results precisely opposite 1
those contemplated by him. He is interfered with, checkec
punished on all hands. He is driven back when he is most cage
disappointed when his hopes may seem to be founded on the be;
evidence. Cross events which we call accidents, adversity undc
its various forms, besides the obvious restraints arising from tl;

direct working of the constitution of things in which lie is places all combine to render him helpless and dependent. He seems 1 be trusted, and yet he is distrusted. He has liberty—of this 1: cannot doubt—but lie is ever watched as if there was a risk < his abusing it, nay, restricted as if he had already abused tl: liberty granted him. All nature proclaims that God is goo< arid yet scorns to indicate that, in regard to this wprld, God is "jealous God/"

* See Sermon on " Honour all men."